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A DEFENCE OF STRICTURES ON
DR. LOWTH, RESPECTING
LIBERTY.



[Price ONE SHILLING.]

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THE RESPECTING

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[The Old Building]

A DEFENCE OF STRICTURES ON
DR. LOWTH, RESPECTING
LIBERTY. K

WITH OBSERVATIONS ON OTHER
MEN AND THINGS.

The SECOND EDITION, corrected.

Ω's διαδοχοι.



L O N D O N :

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M,DCC,LXVII.



INTRODUCTION.

W. Presumptuous Mortal,
 Thinkest thou to stay the course of lordly Greatness,
 And school the learn'd, at thy unlicenc'd Bar?
 The attempt is Folly's wildness.

A. Soft Adviser!
 Know, God and Nature bid me speak *my Wrongs*,
 And *Virtue* writes him *blessed* who shall dare
 In Freedom's Cause, *tho' failing*.

THE engagements of literary wits
 tho' pursued with no less heat and
 animosity, are in general, much more en-
 tertaining to persons of taste and humanity;
 than those which are marked in every
 character, with blood. Great pleasure, of
 this kind, the PUBLIC expected from the
 first formidable rencounter of the Bp. of
 Gl——r, and a late learned *Professor*,
 now Lord Bp. of Ox——d. Every one
 knew them to be champions of very sturdy
 a growth,

growth. As such the finest SPORT was expected from their turnings and doublings ; their advances and retreats ; passes and lunges in the Arena. But whether it were owing to any interposition of a moderating temper from *without*, to any *miraculous* intervention of more amicable ideas in their OWN minds, or to prudential Considerations, mutually formed and operating, is not known ; but the controversy dropt, just as the attention of mankind was excited, and the first Huzza had been given.

Some persons indeed, much more superstitious than sensible, prognosticated dreadful evils, from the collision of two such *huge* IGNITED bodies. They expected no less than the whole pile of ecclesiastical building would be destroyed ; and that the Spectators would run off with the Goods, in the Confusion. Others more virtuously affected, but not more discerning, were in grievous distress, lest the opposition of two such redoubted champions of the
Chri-

Christian Church, should have a tendency to spread disaffection and discourage Faith. The Writer of these papers is not one of those who has such vain terrors about him; when CIVIL POWER is kept out of their hands, there is no entertainment so pleasing to him as the battle of two *high-bred* and *well fed Ecclesiastics*. Much hidden truth is apt to be thrown out in such Scuffles; and so far from apprehending any ill consequences to the cause of TRUE RELIGION and VIRTUE, which depend not on the fluctuating opinions of individuals or of Societies, but are *intrinsically* and *immutably* excellent, he has been rather accustomed to hope the Eyes of Mankind will be thereby opened, to see that their *Duty* is something very different from an implicit reverence of a particular ORDER of men; and a submission to their unwarrantable, unhallowed dictates.

But it may be objected, " It is now too late to say any more on the *particular* Dispute, as the *Principals* have withdrawn,

“ why should any STRANGER continue
 “ to figure on the Ground, and call up
 “ *Names* and *Things* which are passed with
 “ the tale of Yesterday?

It may be replied, that as our appearance is entirely *ex suo motu*, we may surely chuse our own time for coming forth. If it be impertinent now, it would not have been very wise Nine Months ago; and on the other hand, those observations and that Satire, which would then have been esteemed just and forcible, cannot have lost their merit, by any accidental delay. With our Friends they will not, and to our Enemies the publications of those who scorn the illiberal Slavery of *Systems*, always come unseasonably.

It was the imprudence of the GREEK Emperors, that when time had lulled religious Contention asleep, they again awakened it, with all its baleful Attendants of rage and destruction. These times, bad as they are, are not adapted to produce any
 like

like fatal mischiefs, from the fiercest quarrels of Episcopal Militants. Much more evil is to be feared from supine *indifference*, to the cause of Truth; from interested *Union*, in the support of arbitrary establishments; and from servile compliance with the designs of weak and wicked Statesmen. I ask no pardon for the freedom of these sayings. Eternal honours await that candid and sensible writer who says, "All the duties of *politenss* are included "in the obligations of Christian Benevolence." But it is equally his text, and enforced with as much energy and amplification, that "Truth is above all men; that he who *dares not* speak what he thinks to be *interesting* truth, however displeasing, it may be, is a *slave*; he that *will not* is a VILLAIN."

There is a strange delicacy in some persons. If the most designed and inimical attacks on established opinions, come from a *certain* quar-

quarter, there is little * *angry* notice taken of them by these *illiberal partialists*. They mix with the crowd of publications, as subjects for Coffee-house amusement, or on account of some elegance of style and frippery of classical quotation, are commended as patterns to form the Taste of the rising Youth of England. While attempts at further reformation, clear expositions of vulgar errors, and warm remonstrances, in behalf of the injured rights of Citizens, are passed over with proud neglect, or treated as the *rancid insolence* of FACTION; perhaps the *infant* sound of REBELLION.

The learned and modest writers of the Disquisitions, the later *Confessionalist* and

* It will be asserted *here*, in *angry* tone, that the *Life-writer* of Card. Pole, has been answered by *deputed advocates* of Protestantism: I would not detract from merit generally acknowledged, but I beg leave to say that all the Answers which I have seen, are rather a *disgrace* than Credit to its cause. If Men will defend *imposition* in *general*, they will get very little by descending to *Particulars*. Pere Carpentier (with whom I had much Conversation at *Mante*, and at *PARIS*) would answer a thousand Warburtons, Rutherforths, or Ridleys.

(not

(not to mention another, whom every honest man will pronounce to be treated with a STUART-like revenge) the glorious Advocates of American Liberties, have "a shameful tale to tell" on this head.

Since the malignant Ascension of the Northern STAR, we have seen some of the most extraordinary events which can alarm the Friends of the House of HANOVER. The Enemies of Liberty know their season of acting; and taking advantage of the well known *hereditary* attachments of some, and the *indolence*, carelessness and *duplicity* of others, have ventured to set before us, and expose to open sale, the most flattering pictures of the Italian * *Pretender* to the Throne: The Piece has been charged with rich colours, and gazed at by many, as an object of pleasing *admiration*: While the WHORE of Babylon, its Com-

* See Lord Taaffe's *plea* for Papists, the *Free Examination*, &c. &c. and above all the late productions of the most daring and insulting *Jacobitism*, in the *London Chron.* signed, *The Friend to Truth*.

panion,

panion, has been drawn by the like cunning Workmen in the most attractive attitudes; and many a *professed* Protestant has found his Eye captivated by her seeming Beauties. But, good God! is the nature of things changed by partial, interested representation?

Has Popery indeed discarded her proud Hierarchy, her wholesome *Correctives* and well-adapted instruments of Conviction; Racks and Dungeons, Fire and Faggot? In what Country of her dominion, has she changed her catalogue of *Curses* for a Charter of Christian Toleration: Is the present disposition of Popish Government in * Poland, to be brought as a proof of her improved benign spirit: Have the Protestants

* The interposition of our Court in behalf of the *Dissidents* in Poland, in conjunction with the *Russian* and *Prussian* Monarchs does honour to the *Administration*. To be *Conservators* of *Liberty*, is the noblest Title Governors can aspire to, but Reason is always and *every where* the same. And why should not the *Argument* of the *remonstrance*, "that good Subjects should not be deprived of any civil rights, for their religious opinions," conclude on this Side of the Water? Or rather, why should it be thought insolence to present it?

in

in France had occasion to address their thanks for an enlargement of their privileges?

I have conversed with many of the most learned and polite Ecclesiastics, in different parts of that Kingdom, but never met with One who would admit a thought of tolerating HERETICS. *Toleration* and *Popery* are irreconcilable; Dr. WARNER must allow me to say it; they are contradictions in terms; and a man may as well be a *serious* admirer of WARBURTON'S *Alliance*, and revere the memory of *Hoadly*, as a true *Roman Catholic* without a *burning* indignation against those, (as they call them) “*Esprits rebelles et audacieux, qui ont conspire contre l'Eglise;*” those daring and rebellious spirits who have risen up against the Church.

And is the time of DELUSION nearly accomplished when this infernal system of *darkness* and *tyranny*, and this Bigot to her vilest Superstitions, are to be graciously *heard* and acknowledged in these Lands, the only Glory and felicity of which, have been an emancipation from their accursed Yoke?

B

Je-

Jesuitical dissimulation, like the Traitor whom SALLUST characterizes, *Varius, subdolos, cujussibet rei simulator, ac dissimulator*, together with bold pushes properly timed, have wrought wonderful things: And the *Auspicious* moment was never more attentively watched, and eagerly improved than at present.

But, notwithstanding all, it would be very cowardice to despair, and ridiculous to harangue on dangers, if the base dispositions of the Possessors, did not treacherously concur to forward the attacks of the assailants. *Non rex, non gens ulla, non natio peritescenda est: Inclusum malum, intestinum ac domesticum est**. If the Cup of Misery be ever poured out on this Country, it is an easy thing to see to whom it will be owing. Not to the arguments brought by the Romish advocates, these are as ridiculous and impotent as ever; Not to any evidences of the meliorated disposition of their Church, she is as cruel and intolerant as at the Hour of the PARIS MASSACRE: Not to the magnanimity of Charles, Ed-

* Cic. *Argrar.* i. c. 9.

ward and his Clan: He is as cowardly as his Ancestor JAMES the Ist. or his present dear relative *****; nor have the latter improved their fortitude, tho' they may their hopes since the YEAR 1745.—All the present Grievances of Britain arise from her Enemies at Home: All her future distresses will be the guilt of such.

I. Of those HALF PROTESTANTS; who denying in form the Superstitions of the Church of Rome, are yet proud to arrogate to themselves high distinctions and authority over the rights of Christians, on the footing of their Consanguinity with her. Who, so far from desiring and endeavouring to obtain a greater distance from this immoral; impious, and idolatrous Church, are ready to cry out that we have “*proceeded too far already*” in the * *contrary*

* This is pathetically set forth by many grave Doctors. I have a Charge of the late learned Bp. Butler, wherein he states the extravagancies of the Reformation as it now stands, as a very lamentable evil! Heu pietas! Heu præsides!

path. In short, who are much more zealous to preserve those *appendages* which obscure the *beauty*, pervert the *spirit*, and destroy the Simplicity of Christ's Religion, than that Liberty with which our LORD hath made all *his followers* equally free; and that *Piety* and *Benevolence*, which *he* taught as the only FUNDAMENTALS.

II. Of those *Half-Whigs*, if such there are, who, in private companies, on particular occasions, will talk with great seeming affection to *Liberty*, with the liveliest apprehensions of her dangers, and the warmest execration of her foes. And when they are assembled in places where all her interests are debating and dependant on their suffrage, will be prating about their hounds and horses, attentive only to give the significant AYE or NO, when the golden Gnomon of *ministerial* erection points to the moment of striking.

I only add to these miscellaneous thoughts, that, when I reflect on these things, and at the same time peruse the smooth-tongued

panegyrics on the times which our Court-Preachers, and courtly Writers, are ever producing, as every *natural* Sentiment leads me to pay respect to those who deserve it, so the unavoidable sensations of my bosom, will not allow me to forbear my *testimony* against those Corruptors or Corrupted, who threaten to undo us.

Quidquid in hac causâ mihi susceptum est, id omne me reipublicæ causâ suscepisse confirmo: tantumque abest ut aliquam bonam gratiam mihi quæsisse videar, ut multas etiam similitates, partim obscuras, partim apertas, intelligam mihi non necessarias, suscepisse.

Cic. pro. Lege. Manil.

Whatever I have done in this cause I *affirm* was done with a view to the good of my country. And so far have I been from pursuing any private interest, that I am sensible I have drawn much hatred upon myself, partly secret, partly open, which I might have avoided.

Cicero for the Manilian Law.

JAN. 30th, 1767.

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1941-1942

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1950

N.E. of Jordan, Utah, which is

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the cause of more children; and the

4. Attention in our Courts, then, we will

I fight my complicity and of course

1947

THE PROTESTANT.

PART II.

Bending to TRUTH, I scorn each meaner Care,
And speak of MEN and ACTIONS as they are:

“ ONE of *Satan's* arts, which be-
“ guiles many, very *sensible* and
“ *thinking*, persons is, that they have an
“ absolute right to chuse their own *Re-*
“ *ligion*, abstract their tenets of faith and
“ practice according to their private fancy,
“ humour, or education. *This* has been
“ the cause of more dissension and se-
“ paration in our *Church*, than we at first
“ sight may comprehend, and of greater
“ danger, than can be explained in a
“ short discourse.”

This

This is a fair extract from a volume of Sermons, printed in the year 1758, and dedicated to the then Lord Bishop of London. How far his Lordship was pleased with the tribute I know not.

In early life, he had figured very conspicuously on the side of Tyranny, in the Church-establishment; but, if I am not misinformed, his later sentiments were far more just and liberal: his Lordship owned, in some good degree, the evidence of Hoadly's reasoning; as he had smarted under the superiority of his talents. If this be true, whatever his Lordship might think of the piety of the offerer, he must despise the blundering bigotry of the offering.

It was in generous opposition to principles so common, yet so false, and pernicious, and from a real concern at beholding them in any measure countenanced, in a quarter, where very different things might have been expected, that the foregoing papers were offered to the public. In this light, they
have

have been considered and attended to; and many pleasing and respectable epithets bestowed on the author. In abatement of this plaudit, some observations are made on the propriety of the attack on Dr. Lowth; which is represented as proceeding rather from gross mistake, or *envious petulance*, than from any good acquaintance with the learned Doctor's works; or any liberal construction of his meaning. It was obvious, that much was to be encountered on this side; and hence, to meet pre-established opinion, the marginal note was inserted in the * introduction; as a caveat, by which the learned Doctor's friends might profit; on the footing of that impartiality, which is so necessary to the equal, allowed, rights of the literary common wealth. How far they have profited by it, is submitted, with great condescension, to the "unerring public." Such an appeal is perfectly consistent with good manners, and may be often a debt, which should be paid to an argument of some consequence, either mistaken, or, thro' the

* Introd. Protestant i. pag. 2.

hurry of other engagements, very slightly attended to. The defenders of the learned Doctor, overflowing with an opinion of his universal charity, (which every benevolent man grieves to find a questionable thing) undertake to vindicate his injur'd honour; and to clear him from the charge of holding intolerant principles; at the same time they find themselves constrained to allow his expressions on the subject of Liberty to be doubtful, and the disadvantageous consequences from them, not extorted, or unnaturally drawn. "Consequences," it is urged, "may be drawn from what Dr. Lowth has let fall:" but then it is asked, "from what writings may they not;" i. e. consequences unfriendly to "Liberty?" Surely this challenge is inconsiderately given: for would not any person who has an acquaintance with the writers on the side of Liberty, and any just concern for it's invaluable interests, take up the gauntlet, and at once proclaim the names of FOSTER, TWOGOOD, LARDNER, BALGUY, and HOADLY? No *doubtful* interpretations, no half-begotten
 opinions

opinions on the subjects of *free enquiry*, and the equal claims of all men, to their thoughts and professions, in the concerns of religion, disgrace their writings. The STEBBINGS, the WARBURTONS, WHITES, and RUTHERFORTHs, though they have hunted with the keenest stomachs, have never put up any thing to devour on these grounds. Truth is the primary and ultimate object of these "strenuous advocates;" and it abhors all correspondence with duplicity and falsehood.

In the generosity of concession, the defenders allow that his Lordship's expressions in the *Letter*, carry in them a less pleasing tone than usual, but then to cover this delinquency, without considering, what some may suggest, the influence of TIMES and SEASONS, in modelling discourses, they urge his usual strong and explicit declarations, in favour of Liberty; and, they would beg to interpret these doubtful passages, by those earlier virtuous representations.

If men were still the same to day, that they appeared to be yesterday, if because a person has said a good thing once, therefore he must and will stand to it always, in spite of different views presented by new connections, interests and expectations, the complainant will allow all the force desired to this exculpatory edict.

“ Injurious accusation,” the *obliquus oculus*, the *odium obscurum*, *morsusque*, I never learned to practise, nor ever will. “ Be the elders” who rule well, highly esteemed; and more especially, that most laborious oppressed, indefatigable set of gentlemen, who actuated by a piety, which at once renounces all earthly ease, all private domestic enjoyment; are *prevailed* with to take upon them, the cruel, but *necessary* office of Bishops *. But all this does not hinder, that

* How greatly, O ye chroniclers of things past and present, are the times changed! Full well, I ween, do ye know the fierce struggles and bloody engagements, that *have* been for the episcopal dignity, in certain *times* and *places*.

——— Ἀλλ' ὅσων, ὡν περὶ μαχναμένοι

Σχίζονται, καὶ κόσμον ὅλον τιμῶσιν ἀδίσμως.

To

that every subterfuge of political craft,
 should be pointed out in its obliquity;
 and every pretence of sacerdotal dominion;
 treated with a spirited contempt.

That

To gain the chief seats on the bench,
 (More fiercely than for wife or wench)
 These furies fight like wolves or bears,
 And set whole empires by the ears.

And no wonder, for then the Bishop's seat was the first prize
 of luxury and pleasure.—*Cum id adepti futuri sint ita
 securi, ut ditentur oblationibus MATRONARUM procedantque
 vehiculis insidentes, circumspēcte vestiti, epulas curantes pro-
 fusas, adeo ut eorum convivium regales superent mensas.* Soc. l. 27.
 c. 3. Having obtained this, they were sure to grow rich with offer-
 ings of the good women, of appearing abroad, in their phaetons,
 richly drest, and of making splendid entertainments, which
 royal tables were but fools to. But now, *tempora mutantur*,
 with a vengeance, found it to the astonished ears of lay-
 infidels, and grumbling curates, there is no man who re-
 gards things temporal, who can be brought to accept a
 mitre.—Consult we Doctor Barton's *present state* of the Right
 Reverends: and we see the page marked in strong and ter-
 rifying lines, with “ their *anxieties* and disquiets; their
 “ confinements and interruptions; the sacrifices they make
 “ of time and health, and ease, and domestic comfort; to
 “ the important duties of their station. They who have
 “ had opportunities of inspecting it most nearly,” (the Doc-
 tor speaks from personal observation, and is very low-
 spirited at the prospect) “ well know *the episcopal chair* to be
 “ a seat of thorns; so much the more uneasy and galling, by
 “ how much it is the more worthily and conscientiously
 “ filled. Painful pre-eminence! so far is it from being a
 “ proper object of envy, of ambition, or competition; so
 “ far are the *little* advantages and distinctions attending it,
 “ from compensating its toils and embarrassments; that this
 “ world

That the learned Doctor does not manifest any very extended views, or fine perceptions of Liberty, is confessed by most; but to the Author of the Protestant, his guilt does not appear, by any means of the negative kind. Additional to the chief passage commented on, and many other declarations of the same obvious fatal tendency, the introducing *the abominable opinions of Ellys and Fabricius*, as decisions on the extent of religious Liberty, is a positive offence, and as such, deserves a more severe reprehension than any which can be given by a common pen.

The Doctor's caution in not making himself answerable for the positions of *Fabricius*, is a pretty *sinesse*; but this has been already sufficiently replied to. With respect to *Ellys*, who is given forth as the standard of *modern* high-churchism, it is to be ob-

“ world has no equivalent to give for them.” But, I stop—the irony grows too glaring; and the prophane will swear, if it was not too much to pass such a solemn hum on the good old ———, it is yet too gross a great deal to go down with the public.

See Dr. BARTON's Sermon, at Dr. Lowth's Consecration-
served

served that not a tittle of this prudential hesitation appears. And pray what does our *political* prelate say in his tracts, which are introduced with the Inscription of *Dignissimi* at their Head? Why this, according to his Disciples account.—“ Those who
 ‘ hold *errors* in *religion* directly tending to
 ‘ subvert any civil state, those who main-
 ‘ tain, that oaths are not lawful to be ta-
 ‘ ken on any occasion, &c. that such per-
 ‘ sons have not, strictly speaking, any right
 ‘ to Toleration; with a *general exception*
 ‘ *likewise of errors* in *religion*, which natu-
 ‘ rally tend to *disturb* the civil state, and
 ‘ which are hurtful and detrimental to it.”

Here we see the “ two-edged Sword” openly unsheathed, and the whole plea of *Protestantism* at once subverted. For as Dr. L. very clearly expresses it *—“ The legis-
 ‘ lative power” (that must be any legislative power, for the Governors in one country have just as much right as those of another) “ † is the only proper judge to deter-
 mine

* Lowth’s Letter, pag. 38.

† Dr. Lowth is exceedingly angry with Dr. W—n for mentioning Hobbes and his name in the same page: But, for-

‘ mine, what vices (or errors) are so pernicious to society as not to be safely overlooked : and what are in their nature so capable of proof, as to be properly cognizable by the civil magistrate.”

That Dr. Lowth’s reasoning here is justly represented is undeniable, and of consequence the fine portrait of him as a patron of tolerant principles, disappears. Can Dr. L. suppose that the eternal obligations of moral virtue are subject to the caprice of a few men, who happen to be called the legislative power, in any Country. The Absurdity is too gross. It remains then, that the Magistrate is to allow or proscribe as he pleaseth, in matters of religious opinion ; and how admirably this coincides with the liberal scheme of *private judgment*, on which *Protestantism* rests, and on which Christianity made its entrance, let the impartial pronounce.

forgive me, wherein doth this position of Dr. L. resolving all obligation into the judgment of the *legislative* power excell what *Hobbes* asserts—de Civ. c. 12. *Leges civiles esse Regulas boni et mali, ideoque quod Legislator præceperit, id pro bono, quod voluerit, id pro malo habendum esse ?*

The

The great LOCKE says, with a benevolence worthy of himself, in a Letter to Professor Limborch. “ *Tolerantiam* apud nos
 ‘ jam tandem lege stabilitam, te ante hæc
 ‘ audiisse nullus dubito. Non eâ forsan
 ‘ latitudinê quâ tu et tui similes veri et sine
 ‘ AMBITIONE vel INVIDIA Christiani, op-
 ‘ tarent ; sed aliquid est prodire tenus. His
 ‘ initiis, jacta spero sunt libertatis et pacis
 ‘ fundamenta.” &c.

But here, in some *men's* opinion the *Philosopher* runs as wide from the truth, as he did when he endeavoured to shew that Christianity was a *reasonable* institution. The true Orthodox sentiment of both, is far otherwise. As to the former case, in the present System of toleration it is thought, the reins are thrown too loosely on the neck of the people, and they may run their own course as their humour leads ; whereas our more sound restrictive policy would check these eccentricities, and confine them to the prescribed road, on pain of the severest clogs and whippings, for every deviation ; or a perpetual exclu-

D

sion,

tion, from the benefit of watering and pasture.

The people called *Quakers*, we see, are marked Objects of the good Bishop's benevolence. What particular offence they had given him, God knows; but to be sure, their stiff, firm, unbending deportment must be always offensive to the eye of Court Bishops. Should those wretches be permitted to enjoy the benefit of free air, and a quiet chimney corner, in a State which pretends to decorum, who will not uncover the head to the king, or to the King's *Favourite*; who would address the lawn-sleeved Prelate, in the same uncouth terms of familiarity, that they use to their neighbour Layman; and, who so far, from swallowing Oaths, with the ready docility of their superiors, reclaim against every communication that exceeds the sober assertion of truth?

But it is not the sect of *Quakers* alone, which is concerned in this proscribing plan. Every sect, and partizan of every sect, who dares

dares to deviate from the magistratical faith, will be easily comprehended under this same predicament, as DISTURBERS of the State, by those who *happen* to have the power of judging consigned to them. To speak plainly, the Romish Conclave would lay down the terms of Toleration with as friendly a latitude. That is to say, with Bp. Ellys, and more than one of his learned pupils, they would declare for *tolerating* every religion which they thought **TOLERABLE**.

Prejudices of Education interpose and prevent the rays of Truth from striking on the eyes of many : but Interest, *the fear or the favour of men*, operates more powerfully, and much more commonly against it, even where the understanding is clear and well-informed.

It is hence, that we have such trimming and doubling, such shuffling and confusion, in Discourses on the plainest subjects; to the everlasting infamy of some of the ablest men. Not only one Book contra-

dicts it's immediate forerunner; but in different pages of the same book, we are frequently shocked at the sight of contradictions and pitiful evasions, which a School boy would blush at. I have now a Discourse on persecution before me, written by one of the greatest divines that ever grac'd the episcopal bench. In one part, after representing with great strength, the ridiculous nature of the attempt to controul, or force opinion, he adds—" Since
 ' therefore among all those that differ,
 ' some few must be in the wrong, those
 ' that have the power in their hands may
 ' possibly be in the wrong, and in that
 ' case severity is turned against the truth,
 ' and those who believe it. And since
 ' God makes the Sun to shine, and the
 ' rain to fall *on the just, as well as the unjust,*
 ' Gideon's reasoning may be here well
 ' apply'd, *if Baal be God let him plead for*
 ' *himself,* and the force of Gamaliel's argument, *if it is of God, we must not fight*
 ' *against him.* It seems plain, that those
 ' actions which concern human society,
 ' belong

' belong indeed to the authority of the
 ' magistrate, but that our thoughts, with
 ' relation to God, and such actions as
 ' arise out of these thoughts, and in
 ' which others have no interest, are God's
 ' province, and can belong to *no other Ju-*
 ' risdiction : A Magistrate by encroaching
 ' upon them breaks in upon God's pro-
 ' priety, and upon that essential right of
 ' human nature, of worshiping God ac-
 ' cording to our conviction, which is in
 ' us, *antecedent to all human Government,*
 ' and can never become subject to it."

This Theory, deduced from the nature
 of man, as a rational and moral agent, is
 solid and impregnable. But we beg leave
 to attend it a little farther, before we open
 the dark side of our Picture. " It is an
 ' uncontested rule of justice, that in what-
 ' ever society one is engaged, the violation
 ' of the Laws of *that* society, can only
 ' infer a forfeiture of that one had or
 ' might expect by virtue of it : But this
 ' cannot be carried so far, as to make one
 ' forfeit

' forfeit all that he holds by virtue of any
 ' other society to which he belongs ; and
 ' *therefore*, since we hold our temporal
 ' *Estates* and *Liberties*, not by virtue of our
 ' Christianity, but as we are Members of
 ' the State or Kingdom, to which we be-
 ' long, our doing any thing that is only
 ' contrary to our religion, may well make
 ' us forfeit all that belongs to us, by
 ' * virtue of our *Baptismal Covenant* ; but
 ' this should not cut us off from those rights
 ' that we have antecedent to our Christi-
 ' anity as *men*, and the subjects of civil
 ' Government."

All this is the language of Honesty and
 Freedom. But eight pages after we find
 a very different mode of talking. It is a
 striking Phænomenon in the history of hu-

* What that is let my Lord of Gloucester explain in
 his next Edition of that compound of *Priestcraft* and Para-
 dox, called, by a strange Misnomer, "A RATIONAL *Account*
of the Lord's Supper." This piece was levelled against Hoad-
 ley's *Plain Account*, but the Author had the same fate with
 the many opponents of this noble Writer, to be little read,
 and heartily despised.

man

man nature; and I must be allowed to present it here, tho' I had intended to reserve it for the reader's curiosity in another work.

The first severity that Christians practised one upon another (*none at all* according to the gentle *Fabricius* and *Ellys*) was the banishing of Arius, and a few of his followers." Now, remark—"It must be acknowledged that this seems to be the *utmost extent of civil Authority* in these matters; for *certainly* a Government may put *such persons* out of its PROTECTION" (happy substitution of terms!) "that *are enemies to its Peace*: And so banish them upon great occasions."

What a falling off is here! Can any one who knows what Liberty is, and loves it, who knows what men are design'd to be, and would serve them; read such contemptible stuff, (I must call it so) without an indignation that almost blushes for his species.

† Anecdotes of LIBERTY and SCIENCE, vol. i. p. 240.

cies. Civil Authority is, in the first place, on the best grounds, denied all interposition, in matters of Religion ; it is exposed and objected to, as the bane of Truth ; and presently afterwards, we find this benevolent pleader, dwindle into the *interested ecclesiastic*, and allow an *inherent, indisputable* right in any Government to extirpate Citizens, not only from the immunities and honours of a State, but from the State itself, for a difference of sentiment on subjects of theological debate ; which so far from affecting the welfare of Society, are unworthy a wise man's thoughts ; and an affront to the very first principles of common sense.

———— O sacred Freedom !

Are these the * *Baron Guardians* thou hast trusted !

* Baron-Guardians of Religion, a new term of Office ; suggested by that happy *improver* of Christ's Religion, the Bp. of G——r. Vide, Addenda to Divine Legation.

But what says the late *learned* Dr. Chandler ? “ *Guarding the Faith* is the old *stale* Pretence of Persecutors, by which they would cover their Wickedness, Pride and Ambition.”

Surely

Surely a candour which can stoop to obsequiousness itself, in reverence of *great Names*; will not undertake to reconcile such things as these, with a clear head, and clean hands.

But to return —————

Shall Dr. *Lowth*, who declared so long ago as the year 1756, that * “ his Ambition was at an end,” and who holds unquestionably the best Pen of any *Divine* in *Great Britain*, write *doubtfully* on the great Subject of *Religious Liberty*, when it came immediately before him; and his character, in the eye of those who understand the principles he would be thought to favour, must receive so much of its future complexion from the Account he then presented.

Shall *He* want to have recourse to *Candour* for a Commentary to help out his Meaning? A work which (notwithstanding the many impossibilities he has attempted) the *great Commentator* boggles at?

* Let. to Warburton.

It will very little avail my Lord of Oxford, to copy the late unhappy Estimator's manner of Defence, who, as his Writings carried on them a new face "as the day wore," was obliged to plead what he wrote one day, in excuse for what he was detected in writing another.

The fallen Angels, were once consummately obedient; and, pardon the Anticlimax, his Grace of ***** promised once to have the Spirit, as he had the Profession of a *Mayhew* †: *Robert N——t* has been a Whig: His, deservedly celebrated *Ode to Mankind* carries the Doctrine of Liberty to an extent which her prudent Friends look *around* them before they second; and one would have really thought at the time of his famed Contest at Bristol, with the *Welsh Baronet*, that he never could have declined in the glorious Career: Fire

† A late excellent Divine of *New England*, whose writings in behalf of Liberty, and particularly the *RELIGIOUS Liberty of America*, are spirited and masterly. It's GREAT foes on this side of the Water, know their Weight.

and

and Water might as well have united as the IRISHMAN and a TORY Administration: But Modern History is pregnant with Wonders; tho' the ecclesiastical part of it has been lately enlightened, by that noble *Exorcist* the Author of the CONFSSIONAL, a practical and divine Treatise on the *Nil admirari*.

The most striking passage of the GENE-ROUS kind, in Dr. L——'s publications, was quoted in the former Tract, and it ought to be noted, that it was nothing but the *Ugly* inconsistencies with it, which appeared in the Letter, and some other of his Lordship's works, that excited resentment; and prevailed on the Writer to step forth with his Bill of Complaint: It is not unlikely but on a second impartial review of the Case (*interpretes potuerunt errare*) the attack will appear to the most rigid, altogether defensible; while others, more affectionate, may continue to express their commendation of a fresh testimony given to the cause of Liberty, in a manner which

the || *Bigot* cannot brook : nor the || trimming Time Server pronounce upon, without a previous careful observation of the bearing of the political Needle.

Still it may be asked, why is Dr. L—— to be persued with this strain of cruel unrelenting remark? Is it a pleasant thing to any good mind to enlarge on the slips of the *Great*, and to point out their failures, as subjects for the tongue of vulgar reproach? Not to reply, what at once must arise to those who have observed the famous Combat between our *Lordly Duellists*, that neither of them can, with any consistency, whisper a complaint of harsh expressions, in an Antagonist, (*ira quidem communiter URIT utrumque*) and that it is presumed there is nothing of * *Buffoonery*, *Scurrility*, or *Sophistry*, much less *Billingsgate*, in these

|| || Many instances of this kind have appeared in the public Papers ; as well as many others in *private* Letters, to the Author.

* Vide Lowth's letter to W——n the 2d Epistolary Correspondence, &c. &c. wherein these elegant figures are mutually and perhaps truly *charged* and retorted.

papers ;

papers; it ought to be considered that the dispute is not altogether a personality. Whether my Ld. of Oxford, be set low on the scale of religious benevolence or not, it can never be improper, on an appearance of defection in those who ought to be Champions in the Cause of Liberty, to state the general doctrines, an Adherence to which would be their glory, as a defection from them must constitute their crime; *a crime* aggravated in proportion to ability for service, and the misapplication of trust †.

† “ Liberty, civil and religious, if not encouraged, and continually attended to, as our glory and honour, if not watched over with a jealous Eye, and by the mutual and joint consent of the several individuals constituting that happy society, in which it has once taken up it's residence, must be upon the decay. If those false opinions, those vain conceits, and corrupt maxims, which have a natural tendency to weaken men's affection for it, are not continually exposed, and guarded against, their fatal influences must necessarily be hastening on. Tho' it be in itself so excellent, so glorious a cause, it cannot however be self-supported; to neglect it therefore, is to ruin it.”

See *Sermons on public Occasions*, by C. Bulkely; dedicated to Wm. Pitt, Esq. which ought to be in the hands and to influence the heart of every Englishman.

Occasional

Occasional representations of acknowledged truths have their beneficial tendency: And it is too probable, that the truths which have been here imperfectly contended for, come in for a very poor share of respectful attention from our professed public speakers. Some well-timed political Panegyrick, or some hackneyed Essay on a branch of *moral duty*, glittering with *Antithesis* and rounded into sentences of harmonious cadence, now and then seasoned with some small comic raillery, or slight strokes of tragic Address; compose the greater part of our modern boasted Pulpit performances. Others indeed, there are, who go much deeper, but if the first do very little good, the latter in proportion to their influence, do a great deal of harm. To kindle and keep alive a furious zeal for a certain set of sounds, creeds, forms, and ceremonies; to inspire a rancorous hatred of all who have sense enough to penetrate the clouds of Superstition, and honesty to profess and practice what they think to be right; this is the great end of such mens very

ry eager endeavours. And the effect is perfectly of a piece with the cause. Instead of that Knowledge which informs and ennobles, and that Charity which overflows in wishes, and acts of universal beneficence; a stupid ignorance and unconcern, or a low contracted, illiberal, dirty, party spirit, prevails every where, among the common people of every denomination.

I beg not to be mistaken: It is not intended by these remarks to affront any worthy clergyman. Ill would it become any friend of mankind, to arraign the good and great, with the mean and interested; and thro' the heat of resentment against abuses, too common to be overlooked, to confound characters in indiscriminate Censure. — There are some in every profession, it is easy to see why, who would represent every stroke of Satire which they may feel, as a blow aimed at the whole order to which they belong: But the Cry is too stale to be regarded, and the Cheat too thin, to pass on any enlarged, and sensible minds: While
I cen-

I censure and despise a † *Clerus*, I love and venerate a BALGUY and a B——N.

The interests and ambition of men in power, or aspiring to it, would keep the Doctrines of LIBERTY, ever *in obscuro*: There are *many* also, who will acknowledge, IN PRIVATE, every one of those exalted truths which were contended for by *Virtue* and HOADLY; but then a strange demur arises in their minds, with respect to the propriety of publishing them, in their glories, to an *ignorant* and *factionous* world. I know nothing which has done more harm, than the *perpetually-quoted* maxim of our sage *Cautionalists*, that “*Truth is not fit to be spoken at all times.*” Many a brave attempt has been checked, and many a glorious rescue lost by it, to the *continued* misery of the Christian world. And indeed, whatever *abuses* they may suffer, or whatever inconveniencies, and *grievous* distresses

† The signature of a *Gentleman* in the Lond. Chron. who, in two most curious Letters against the writer, set himself professedly to expose that most *insolent* and *wicked* doctrine, *That every Man has a natural right to think for himself in matters of Religion!*

they

they may at some times bring upon themselves; the honest *Violaters* of this maxim, have a resource, which the cunning, curious consuler of *times* and *seasons*, of *Court-favourites* and flatterers, intermedleth not with:
THE REPORT OF A GOOD CONSCIENCE.

The *Protestant* or steady consistent *Friend to Liberty*, forms his principles and conduct by a much superior standard to *any* which is followed by the double-minded herd of *Fashion*, *Avarice*, and that *Ambition*, whose aim is to be among the *Great* of THIS WORLD. It is a matter of very little enquiry, and of less regard to him, what are the doctrines most favoured, or most discouraged, by Men in power and high Station. Titles, Benefices, and rich Sinecures, it may be *theirs* to bestow very liberally; but true honour, and solid permanent worth, they can neither confer or destroy.

As HE wishes all men to be wise and good, in order to be happy, he would most gladly furnish *all*, with the *means* of information and improvement. He dreads the encroach-

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ments

ments of * STATE CRAFT on *religion*, for he knows from history, experience, and the *Nature of things*, the *infinite* absurdity and mischiefs of such an Interposition. He is very far, 'tis true, from intruding on the peace of the weak and scrupulous, but he cannot surrender his own ideas of *Truth*, and the unalienable rights of Conscience for the sake of a *stagnant insensibility*, a *nominal uniformity*, which has neither good sense or good intention for it basis. The investigation of truth is his delight, as the discovery of it (by the inestimable consciousness of internal excellence and dignity which it brings) is a reward, which he challenges *a world* to equal. In this honourable employment of his powers, (be it repeted) He COURTS no man's favour, nor doth he FEAR the frowns of *any*. "To his own Master he standeth or falleth." And to this all-equitable, all-perfect decision, he is willing to leave others, never venturing to

* With these Sentiments it is no wonder that our Author gave so honourable a place to that wonderful work called the *Alliance between Church and State*; in that curiously-devised Frontispiece, which embellisheth the former tractate. B.

hurt or *reproach* them, because of their different religious *Opinions and Practices*; but serving them by every office of *civility* and benevolence; and *praying* for them, with additional Energy, in proportion as he conceives of the *greatness* and *number* of their mistakes and offences.

VALE VIR AMPLISSIME,
ET CUM TUIS
FELICITER VIVE DIU.

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A D D E N D U M.

TH E note in page 23, is long enough already, but I would fain tack to it the following letter, quite *apropos* and exceedingly *curious* : The reader may find it in the *Cabala*, and in the excellent Dr. HARRIS's Life of, that scandal to *Kingship* and *Humanity*, *James I.* It was written to *Buckingham*, the Favourite and *Sweetheart* of James, by Field Bp. of *Llandaff* ; perhaps it may be in my power soon to give more curiosities of the same kind, addressed to the *Villiers's* of modern times : And, with these we shall venture abroad a sheet or two, entitled, *DEDICATIONES WARBURTONIANÆ quæ extant ; tam veteres, quàm recentiores : Interpretatione notisque illustravit, et quod attinet ad laudes Auctoris amplissime adornavit, W. S.*

Corpore

Corpore fuit procero, Forma placidè verendâ ;
 At supra Corpus et Formam, sublimè emi-
 nuerunt

Indoles, Ingenium atque Eruditio :
 Supra hæc Pietas, et (si fas dicere)
 Supra Pietatem, MODESTIA
 Cæteras enim Dotes obumbravit :

But — to the Letter.

“ My gracious *good* Lord ;

In the great library of men that I have
 studied these many Years, your Grace is
 the *best* book, and most *classic* author that I
 have read ; in whom I find so much good-
 ness, sweetness, and nobleness of nature,
 such an heroic spirit for boundless bounty,
 as I never did in any. I could instance in
many, some of whom you have made *Deans*,
 some Bishops, some Lords and Privy Coun-
 cellors ; none that looked towards your
 Grace did ever go empty away. I need go
 no further than myself, a gum of the earth,
 whom you raised out of the dust for rais-
 ing

ing a thought *so high* as to serve your Highness. Since that I have not played the *Truant*, but more diligently studied you than ever before, and yet (dunce that I am) I stand at a stay, and am a non-proficient ; the book being the same as ever it was, as may appear by the great proficiency of others. This wonderfully poseth me, and sure there is some guile, some wile, in some of my fellow-*students*, who hide my book from me, or some part of it ; all the fault is not in my own *Blockishness* that I *thrive* no better ; I once feared this before, that some one did me ill offices. Your Grace was pleased to protest no man had, and to assure me no man could. My heart tells me it has been always *upright*, and is still most *faithful* unto you. I have examined my actions, my words, and my very thoughts, and found all of them, ever since, most found unto your Grace. Give me leave to comfort myself with *recordation* of your *loving-kindnesses of old*, when on that great feast-day of your being inaugur'd our Chancellor, my look was your book, wherein
you

you read sadness, to which I was bold to reply, I trusted your Grace would give me no cause : you replied, “ With loss of blood rather.” But God forbid so *precious* an effusion ! I would rather empty *all my veins* than you should bleed *one* drop. When as one blast of your breath is able to bring me to the *haven* where I *would* be. My Lord, I am grown an *old* man, and am like old household stuff, apt to be broke upon often removing. I desire it, therefore, but once for all, be it ELY or BATH and WELLS, and I will spend the remainder of my days, in writing an history of your good deeds to me and others ; whereby I may vindicate you from the envy and obloquy of this present *wicked* age in which we live, and while I live in praying for your Grace, whose I am *totally* and *finally*,

Theoph. Landaven.”

F I N I S.

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Triumphat profecto et porro triumphabit tanto
Mæcenate.

